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DOCTRINAL

WERNLE, PAUL. *Evangelisches Christentum in der Gegenwart*. Three lectures.

Tübingen: Mohr, 1914. 118 pages. M. 2. 50.

The three addresses collected in this little volume were designed for popular audiences, and are written in fresh and striking style. The first, entitled "Christentum und Entwicklungsgedanke," is more *gründlich* in character, setting forth with admirable frankness and clearness the perplexities introduced into theology by the change from the catastrophic to the evolutionary method of interpreting cosmic happenings. Eventually Wernle raises the question whether everything is not so relativized by the evolutionary conception that we must forego the idea of absoluteness in connection with any historical reality. He is not willing to admit this concerning Jesus; but he interprets absoluteness here in terms of the inexhaustible religious and moral content of that which Jesus reveals. In the second address, entitled "Was haben wir heute an der Reformation?" Wernle emphasizes the wholesomeness of the ethical interpretation of religion which found expression in Luther's teachings, and the close connection of religion with the revelation in the historical Jesus. Both of these ideals seem to him especially needed to counteract certain vague and emotional tendencies in modernism. The third address, which is distinctly popular in content, sets forth the various historical interpretations of the Sermon on the Mount, and asks whether it represents a practicable program. In recent developments of social and moral ideals, Wernle sees a growing recognition of the moral demand to reorganize society so as to put into practice the ideals of Jesus. The volume is a very interesting expression of enthusiastic modernist faith.

ALLIER, R., et al. *Morale religieuse et morale laïque. Leçons faites à l'école des hautes études sociales*. Paris: Alcan, 1914. 271 pages. Fr. 6.

This volume contains some of the lectures given in a series at the *École des hautes études sociales* in 1911-12. The series was intended to furnish a platform from which both religious and non-religious men could expound ethical problems, in the hope of defining more closely some of the differences between the religious and the secular points of view. But, as was inevitable, the personal equation entered so largely into each lecture that no sharp distinctions emerged. Belot, who is the main defender of "lay" morals, has no difficulty in showing that the actual content of moral ideas grows out of human experience. He objects to the "extraneous" norms and explanations which religion furnishes. But Allier as easily shows that religious interpretations develop out of human experience, and, properly regarded, are no more extraneous than are moral ideals. It becomes evident that if religious interpretations are admitted to be empirical developments, the chief objections of the "free-thinker" either disappear or lose much of their force. Besides the two lectures to which reference has been made, suggestive popular expositions are furnished by Eug. Ehrhardt on "The Notions of Good and of Duty from the Religious Point of View," by W. Monod on "Resignation," by G. Cantecor on "Suicide," by Pastor Wagner on "Chastity," and by Th. Ruysen on "Temperance."

FUCHS, EMIL. *Monismus*. (Religionsgeschichtliche Volksbücher, V. Reihe, 10-11. Heft.) Tübingen: Mohr, 1913. 80 pages. M. 1.

The vigor with which the Monistenbund in Germany is pushing its propaganda renders this exposition by Pastor Fuchs timely and welcome. After a brief account of

Haeckel's philosophy, the bulk of the volume is devoted to Ostwald, the present leader of the monistic movement. A few pages in conclusion are devoted to Arthur Drews. The purpose of the series to which this volume belongs is to interpret problems from the point of view of liberalism in Christian theology. Unfortunately for the peace of mind of the disinterested reader, adverse criticism and polemic are so constantly intermingled with historical exposition that one feels as if the representatives of Monism were hardly allowed a fair chance, in spite of the liberal citations from their works. On the whole, however, a sympathetic appreciation of the religious motives in Monism marks the book. But the judgment which appears at the end is that in their zeal to be "scientific" the leaders of Monism have furnished a very superficial account of the great problems of the place and significance of man's spiritual life in the universe.

WENDLAND, JOHANNES. *Die neue Diesseitsreligion*. (Religionsgeschichtliche Volksbücher, V. Reihe, 13. Heft.) Tübingen: Mohr, 1914. 47 pages. M. o. 50.

In this pamphlet Wendland undertakes to set forth in popular form the main traits of the emotional, monistic, often rhapsodic, "religion" which finds modern expression in so many various forms. He recognizes in it a genuine and praiseworthy revival of religious interest. But he criticizes it adversely on various grounds. It is a romantic outgrowth of philosophizing, a species of poetic interpretation rather than a definite historical religion. It puts the moods of self, the aesthetic aspects of the world, the optimism of monistic idealism in the forefront rather than God and God's revelation. Yet in certain respects it is a truthful expression of genuine modern religious aspiration. It corrects the morbid pessimism of traditional theology, it gives a sense of dignity to humanity, and encourages humanistic endeavor. But it is nevertheless essentially a secondary development of culture, whereas a religion which abides asserts its primary rights over man.

SHAW, J. M. *Christianity as Religion and Life*. Edinburgh: T. and T. Clark, 1914. 99 pages. 5s.

This little volume contains four lectures delivered on the Pollok Memorial Foundation in Pine Hill Presbyterian College, Halifax, Nova Scotia. The avowed purpose of the lectures is to give reasons for maintaining the truth of the main doctrines in the orthodox plan of salvation. The tone and content are distinctly popular, and such controverted questions as are raised are summarily dealt with. The book thus represents a theological mood rather than a technical contribution. It is agreeably and clearly written.

MCDOWALL, S. A. *Evolution and the Need of Atonement*. Cambridge: University Press, 1912. xiv+155 pages. 3s.

Mr. McDowall has made an ambitious, though modest, attempt to restate the Anselmic doctrine of atonement for the modern Christian by uniting it with the doctrine of evolution. He has followed lines of thought differing considerably from those laid down by others who have made the same attempt. Beginning the study of human life from the biological aspect he recalls the four essential factors of evolutionary growth—variability, heredity, overcrowding, and apparent impossibility of retrogression. Evolution is described as "adaptation to environment." Environment includes all factors